

MISSIONARY HERALD.

No. 5.

MAY, 1819.

Vol. XV.

All the Profits after supporting the Work will be devoted to the support
of Foreign Missions.


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CONDITIONS OF THIS WORK.

It is printed every month; at the close of the month of which it bears date. Twelve numbers form a volume, to which a title page, preface, and index are prefixed.

The price, *One Dollar and Twenty Cents*, is due and expected by the Publisher and his Agents on the delivery of the  *SIXTH NUMBER in each Volume.*

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BOSTON:

PUBLISHED BY SAMUEL T. ARMSTRONG.

No. 59, Cornhill.

LIFE OF MRS. GRAHAM...*New Edition.*

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[See a review of this work in the *Panoplist* for this month.]

SAMUEL T. ARMSTRONG, No. 50, Cornhill, Boston, has just published and for sale, The MEMOIRS OF MISS EMMA HUMPHRIES, of Frome, England, who died Dec. 25, 1815, in the 14th year of her age, to which are added, a Series of Letters to Young Ladies on the Influence of Religion, in the formation of their Moral and Intellectual Character: and to Parents, on the Religious Education and the Bereavement of their Children. By T. EAST. These interesting and valuable Memoirs and Letters are comprised in one handsome 18mo. volume, of about 250 pages. The Price bound and lettered is *Seventy Five Cents.* To those who procure Subscribers, the very liberal allowance of *Every Sixth Copy Gratis* will be made.

RECOMMENDATION,

By the Rev. Joshua Huntington, Pastor of the Old South Church, Boston.

DEAR SIR,

THE work of Mr. EAST, which you have lately printed, has given me much pleasure;—the fault will be mine, if it do not yield me profit. The matter is excellent; and the style is neat, perspicuous, and forcible. I think you have done a valuable service to the christian community; especially to parents by the impression; and doubt not, were the merit of the work generally known, a second edition would soon be called for.

Yours truly, J. HUNTINGTON.

BOSTON, MARCH 24, 1819.

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SAMUEL T. ARMSTRONG, No. 50, Cornhill, Boston, has just published, in a neat and handsome 18mo. volume, The MEMOIRS OF MR. JOHN CLEMENT, Surgeon, late of Weymouth, who died in the 20th year of his age, compiled from his LETTERS AND DIARY, and interspersed with occasional reflections. The Price bound and lettered is 75 cents, with an allowance, to those who procure Subscribers, of *Every Sixth Copy Gratis.*

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Just published and for sale at the Bookstores of SAMUEL T. ARMSTRONG in Boston, and CHARLES WHIPPLE in Newburyport,

"The usefulness of the sacred Office," A SERMON delivered March 9, 1819, at the FUNERAL of the REV. SAMUEL SPRING, D. D. Pastor of the north church in Newburyport. By LEONARD WOODS, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover. Price 20 cents.

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EXTRACTS FROM THE JOURNAL OF MRS. NICHOLS.

[Our readers are aware, that Mrs. Nichols was one of the missionary company, who embarked for Bombay, Oct. 5, 1817. During the first twelve days of the passage she was not able to hold a pen, from excessive sea-sickness and consequent debility. On commencing the journal, and after mentioning the many comforts she had enjoyed, and the kind attentions she had received, she proceeds thus:]

In recounting some of the mercies of God, I would not fail to mention his great condescension, in granting me, as I humbly believe, the comforting influences of his Holy Spirit. In the midst of pain and distress, I was enabled to lean on his almighty arm, and trust my life and soul in his hands. I would adore his name forever, that I was made willing to be entirely at his disposal; willing to live, to die, or to suffer as much pain and sickness as the wisdom of God might inflict. Who would not rejoice in such a heavenly frame of mind? Who would not adore the infinite grace of God, for such expressions of his love,—for such manifestations of himself, and for such an acquiescence in his will? “Bless the Lord, O my soul, and forget not all his benefits.”

[Mr. Graves was just beginning to recover of a fever when the ship sailed. He and Mr. Nichols were entirely exempted from sea-sickness.]

Last week one of our crew fell overboard, and after having been tossed about by the waves for one hour and a half, was very providentially saved. I have since talked with the man, and found him to be somewhat thoughtful. He told me, that he abandoned all hope of regaining the ship. I asked him how he felt at that awful moment, with regard to his soul. He replied that he was considerably alarmed. This solemn providence is a warning to us all, to have our lamps trimmed and burning. We are every moment exposed to death. This is true on land, but not in the same sense as it is at sea.

On Tuesday night following our embarkation, we had a tremendous squall of wind. All hands were called, and the ship was exceedingly tossed.

Friday, Oct. 24. I am now able to sit on the deck most of my time. Nothing will contribute more to my recovery, I presume, than air and exercise. Here I sit with two pillows, and when I am unable to go below, I have my dinner or supper brought up. We have good cyder, and this I find a luxury.

It is with joy I anticipate the coming of this evening, for I know the sisters will pray for me. The belief, that we are borne on the mighty waters in “a gale of prayer,” affords us great satisfaction.

Delightful weather. We sail very slow. Not more than three or four miles an hour. Sometimes we have gone at the rate of ten, or ten and a half, in an hour. Last evening Mr. N. and myself spent in walking on deck, talking about home. You may well conclude, that it was a tender subject of conversation. The evening was delightful, the moon clear, and the air very salubrious. O how we wished to tell you that we were happy. We expect to think and talk much about home. We shall cherish a recollection of its dear objects; of the interesting, solemn, and happy scenes we have witnessed there.

I did not mention that on the evening of the 17th we had a meeting for deliberation. Adopted the following articles of agreement; viz.

1. That we attend social worship twice every Sabbath; one exercise to be held on deck, before the ship's company, when the weather will permit; the other exercise to be attended in the cabin.

2. That we observe the monthly concert of prayer.

3. That on every Tuesday, we devote two hours, immediately after dinner, to exercises in English Grammar.

4. That every Wednesday evening the brethren and sisters meet for improvement in personal piety, and in preparations for the missionary work.

5. That we meet every Thursday afternoon with a view to improvement in sacred music.

6. That we devote two hours every Friday afternoon to recitations in Astronomy, Geography, and Chemistry.

7. Saturday evening we will observe as a season of social prayer.

8. In connexion with evening worship in the cabin, we will read occasionally Bogue's Lectures on the missionary office.

9. That we keep a public journal, in which each of our number shall consider it a duty, to bear a part in noting down whatever may be useful or important.

10. That we feel it our duty to improve every opportunity to promote the religious, moral, and intellectual improvement of the ship's company.

This was an interesting, and I trust a profitable meeting.

Sabbath, Oct. 26. A delightful day. Worship on deck. Mr. Nichols preached on the worth of the soul. The meeting was solemn, and all appeared gratified. We hope our hearts in prayer, and our voices in singing have been in unison with those of our Christian friends, who have this day had the privilege of worshipping God in his own house. How comforting to us, that even in this our floating habitation, we can find a place for the worship of the same God, who has been the God of the redeemed in all ages; who was the God of our pious ancestors, and who is now exalted in the hearts of many of our beloved friends.

My dear friends, value highly the privilege of worshipping God in his own house; it cannot be duly estimated. How glad should we be to go to the house of God, in company with our friends. But we will not forget that this is among those favors of which we expected to be deprived, at least for a season.

Tuesday, 28. This morning we were early called from sleep to see a sail; and hoping it would afford an opportunity to relieve the hearts of our friends by letters, we hastened to our writing desks, began, and some of us nearly finished letters, when we were informed, that she was a ship bound to Europe. This was a considerable disappointment.

29. Lat. 14, 57, N. Long. 26, 29, W. We sail very slowly. With pleasure anticipate the meeting this evening.

Thursday, 30. A calm. This is always tedious. I find the moment the wind begins to subside, the spirits of the crew begin to sink. They say, that nothing at sea is so unpleasant as a dead calm.

Had an interesting meeting last evening; mentioned freely, and affectionately, what we had discovered exceptionable in each other's conduct or conversation during the past week. This is a good plan for missionaries.

[The journal is interrupted by a turn of severe illness and extreme pain.]

Saturday, Nov. 1. Here I am employed again on deck with my writing desk, and thinking of home. Now, my dear parents, I know you would rejoice, yes, abundantly rejoice, could you know how well I am this moment. Since the Saco has been my abode, I have never before felt so free from sickness and pain; though if I were at home with my present feelings, I should say I was sick.

We were much gratified to day with the sight of visitors from Africa; several swallows and a hawk. The poor little swallows were exceedingly fatigued; for they could find no rest for the sole of their foot, till they lighted tremblingly on our ship. We have fed and tamed one, and hope it will accompany us to Bombay.

Sabbath, Nov. 2. Brother Graves preached on deck an excellent sermon. It did seem to me, that the means used for the good of these precious souls would be blessed. Text, "*Come, for all things are now ready.*" It was affecting and moving. O that it might take hold on the hearts of these stupid men.

The sisters had a prayer meeting immediately after divine service, for the particular object of pleading that the efforts of the day might have a salutary effect on those who sail with us. It was a most precious season to us. O what a privilege, that we may have access to the throne of grace on every trial, and in every emergency. We would bless thee, O thou, who hearest prayer.

Monday, Nov. 3. Lat. 6, 41, N. Long. 22, 32, W. Better to-day; though still sick, and unable to eat any thing on the table. What would I not give for a relish for common food. I hope I shall be truly grateful, if ever I am thus favored.

A shark was taken to-day. This is an exploit more interesting than you can conceive of. He was conducted by a most beautiful little "pilot fish," who seemed to act as his attendant; for when the bait was thrown out, this little creature hastened to it, and returned to the shark, appearing to direct him to the prey. This terrible devourer seized it with astonishing voracity. The strong iron hook pierced his under jaw. After a terrible resistance, the great creature was, to our admiration, drawn on board, which required the exertions of several men. His weight was about 150 pounds. His mouth is so large, and so constructed, that he could very easily take in a man's head. He had two rows of sharp teeth set on both jaws. This afternoon was the most uncomfortable season we have had. The heat is very oppressive, and we hardly know what to do with ourselves. We are daily approaching the equator. There we hope to meet some vessel bound to America, for we wish to send some communications to our ever dear friends. We do long for an opportunity to relieve their hearts, by some fresh news of our circumstances, our prosperity and comfort. But we will wait with patience; for God knows infinitely better than we, when it will be best that they have the gratification.

It is now nearly sun-set, and tea will soon be ready. I suppose you have but just dined. We are before you in time about three hours; consequently, our meeting this evening, (it being the first Monday of the month,) will be three hours sooner than those of our dear Christian friends whom we have left behind. However, if we are enabled by the spirit of divine grace "to agree touching the same thing," it may be no discouragement to us, that our requests do not ascend at the same moment. God is in every place, and in every place a prayer-hearing God.

Tuesday, 4. A calm. It is distressing to stand still in the midst of an immense ocean. The ship is lying nearly motionless. This is a tedious season to the seamen, and also to us; for it seems highly desirable to advance, considering we have such a great work before us. But it is the Lord's, and we are his, and we are confident too, that he knows infinitely best how to manage the affairs of his own kingdom. This thought is enough to silence us into acquiescence, and we would never indulge the presumptuous wish to direct.

We are very much overcome with the excessive heat of this climate. Every thing like clothing is burdensome. I suppose, this afternoon you are comfortable by a fire, and perhaps with bombazet gowns; while we are panting for a cooling breeze. Did I not hope to be more useful in a heathen than in my native land, surely I would by all means prefer New England to this sun, which scorches and melts every thing on which it shines. How refreshing would be a cup of cold water. The heat and the motion of the vessel contribute very much to perpetuate my sea-sickness. But I am much better than I have been; am able to sit up all day, and this is a great favor; I am able also to write, read, and converse some. These are favors which I lately feared I should not so soon enjoy. The Lord has been my helper, and blessed be his name forever.

Nov. 6. This is the first rainy day we have had.

Yesterday about 10 o'clock we discovered a sail. This was life to all on board; and we were more abundantly rejoiced when we saw it approach us. This was the first time I ever enjoyed the pleasure of hearing a vessel spoken. We spoke several soon after we left Boston; but I was not able to be on deck. It was delightful intercourse, for we learned we were not the only inhabitants of God's creation.

[Persons, who have never been at sea, can hardly judge how interesting a circumstance it is to speak a vessel. To the reflecting mind it often brings very sublime associations. After having been a long time without seeing any human being but the small company on board, to meet with a tall ship, just at the dusk of the evening, from a remote part of the world and belonging to people of a different nation; then to exchange useful information, and, after a few moments, to proceed on their different courses;—all this is calculated to give enlarged views of the great human family, and to fill the heart with benevolent desires. What happy intercourse will subsist between the whole population of the globe, when the Gospel shall have subdued the selfishness of man, and the reign of love shall have become universal.]

It was the Caroline, of Liverpool, bound to Rio Janeiro, South America. The clerk, first mate, and several seamen, were dispatched in the boat, to convey

some letters which we had written to America. We sent five. I lament the want of time to write more. You know how much I calculated to do after I embarked, and I have done nothing but what you see. If health were given, I think I could do something.

22. Well did the Psalmist say, "Thy way, O God, is in the sea; and thy path in the great waters, and thy footsteps are not known."

[Mrs. N. here describes severe sickness of the nervous kind, with which she had been afflicted for two weeks. At times she suffered distressing spasms, which were relieved by throwing 8 or 10 pails of water in her face, as fast as two men could throw it. The application of water in this way invariably had a good effect in removing the spasmodic affections.]

To-day we were called on deck to see two large whales. What an immense variety of fish inhabit the ocean. How wonderfully God has provided for the wants of man. When on land we have no such fish as we have at sea; when at sea, no such fish as we have on land, except salt fish, and this is truly excellent. Never before did I relish it as I do now. My dear parents, we are truly grateful for the apples you put up for us; not only the dried ones, but the green russets. They are so precious to us, that we have counted what remain, and have to-day 40! If they could be preserved, how glad should we be to have 40 bushels.

To-day we have a vertical sun. We stood erect on deck without any shadow. This was something entirely new to us; and strange to tell, it was so cool, that winter clothes were very comfortable.

Sabbath, 23. Passed the tropic of Capricorn. Brother Graves preached on deck. The subject of the discourse was, "They all with one consent began to make excuse."

Nov. 24. Lat. 24, 18, S. Long. 28, 34, W. It seems that one could not rejoice more in the prospect of any temporal favor, than I do in that of health. I can now do any thing I wish, and have no pain, except in my head, and that is not comparable with what I have suffered for seven weeks.

Delightful weather. At this moment we sail at the rate of about 3 or 4 knots, or miles, an hour. I have an elevated place on deck, and am standing writing over the *companion way*. A very large awning is spread, containing 80 yards of canvas, which shields from the sun, while it gives every advantage of the air.

We are now about 5,500 miles from our loved home, and our constant desire is to move onward with the greatest rapidity, till we set our feet on the island of Bombay. There would I live, and labor and die, and sleep in my "lowly bed," till the sound of the last trumpet shall wake the sleeping millions, and summon them to the bar of God. I think the sufferings on the ocean, such as I have endured, would effectually prevent any one from wishing to re-cross it. You would be astonished to know how rapidly we sometimes sail. Some nights we have passed over the space of 100 miles, and frequently in 24 hours 220 miles.

I have one excuse to offer now for unintelligible writing, which I never had at home, viz. the continual motion of the ship. You must excuse it.

Though in tolerable health, I have still some remains of sea-sickness. The vessel to-day has a great deal of motion, owing to the roughness of the sea. At this moment I look out of the cabin windows, and can compare the view to nothing but that of ragged mountains as far as the eye can reach.

The evening before last the brethren and sisters had a meeting for thanksgiving and praise on account of my recovery, and for the degree of health we all enjoyed. I trust this was a profitable meeting. To-day I suppose you are preparing for the annual thanksgiving. This brings to mind that of the last year, with all its interesting circumstances. How rejoiced should we be, were it possible for us to sit with our beloved parents, at the social and bountiful table, and at the same time to be on our way to a heathen land. But this cannot be.

Thursday, Nov. 27. Well, my dear mother, though on the desert ocean, we have had the happiness of celebrating Thanksgiving. Mr. N. preached a sermon on the occasion to an attentive audience. After dinner we sung some tunes, which seemed to place us in our dear family circle, with sister M. N. and sister M. S. and all the family who sing at our side. We spend much time in the delightful employment of singing, and never found it so exceedingly pleasant. Mr. N. and myself spent an hour or two in talking about home. We conjectured what furnished our father's table, who partook of its bounties, and likewise who were subjects of conversation at that interesting hour.

Dec. 2. Lat. 36, 01, S. Long. 15, 59, W. Now if sister A. or M. would look at the map of the world, she might see exactly where we are on the vast ocean: Here we have been led on by the winds and waves for 58 days, and have advanced towards a heathen land about 7,000 miles. What a distance. Who of our loved family, two years ago, ever dreamed of such a wide separation of its members? Who of its happy circle then thought, that oceans would sunder all verbal intercourse, and place two of its members 15,000 miles from their father's dwelling? A dwelling that lives in our memories with peculiar fondness. Almost every day is a witness to our recollection of it by conversation; and surely there has not a day passed yet, without bearing abundant testimony to our homeward thoughts. We love to dwell on past scenes; we do love to recapitulate former conversations, to rehearse the particulars of many endearing interviews, and we delight to portray what we suppose is your present situation.

But though we do all this, and much more; though joy would fill our souls, could we spend a day or two with you, or an evening by the side of a comfortable fire; yet *we wish not to return*. If we should now meet a vessel, bound home, with every convenience to take us as passengers, we would resist the pleasing temptation. Seeing God has given us so much evidence, that this is the path he has chosen for us, we rather walk in it,—though we hazard our lives and every temporal good,—than to travel in one marked out by ourselves; though by this means we lose the society of friends as dear to us as our own lives.

On Saturday, Sabbath, and Monday we had "Cape weather," very rainy and foggy. On Monday morning we were waked early by a tremendous roll of the ship. Every thing that was not previously secured in the cabin, and in our rooms, was dashed about in every direction.

Saturday, Dec. 6. To-day we see flocks of birds, ducks, &c. we suppose from the Cape; sometimes on the wing, and sometimes in the water.

Dec. 9. Lat. 39, 23, S. Long. 3, E. I feel so well this afternoon, that I am exceedingly reluctant to let any inconvenience prevent the use of my pen. At this very moment we have a heavy gale. The ocean is very tempestuous, the ship tosses, and we have just been talking on the importance of being ready. Yes, we must be in preparation, constant preparation, to give our account for eternity.

A dark night is just approaching; the wind is rising; the mountain wave is growing larger and larger. At this moment, while the motion of the ship is so great as scarcely to allow me to hold the pen, the thought strikes me, that this may be the last opportunity I may ever have of addressing my beloved parents. Before the rising of another sun, your loving children may have their graves in the caverns of the great deep. How deeply solemn is the thought. O are we ready? Can we now cheerfully resign our lives into the hands of him who gave them? What if all our fond hopes of usefulness in a heathen land should be so early disappointed. What if the devouring waves should become possessors of the treasure, entrusted to us by the kind hand of charity, for the building of the precious kingdom of the Savior in a land of paganism and moral death? What if our dear friends are never, never to hear from us? What if no messenger is spared to carry the dreadful news?

Dec. 10. Lat. 39, 31, S. Long. 7, 17, E. After a night of ceaseless motion, and almost sleepless too, we are permitted to see the light of another day, under circumstances of tolerable comfort. It sometimes seemed as if the ship, and every thing appertaining to her would be destroyed.

Dec. 13. To-day directly opposite the Cape of Good Hope. We have a very heavy sea. It seems sometimes as if the ship would upset. Sister G. and myself are sea-sick; the others in perfect health. Large flocks of birds are flying all around us. We have very squally weather, and are liable to sudden changes.

Sabbath, Dec. 14. No public worship on deck to-day. The motion of the ship is so great, that we can neither stand, sit, nor lie, with comfort. Mr. N. spent a season in the fore-castle, reading to, and praying with, those of the men, who are not on the watch. They treated him respectfully, but are not apparently affected with divine truth. They act according to the maxim, "No Sabbath in blue water."

Dec. 15. The winds and the waves still favorable. While they roar and rise, they are rapidly wafting us to our desired haven. The day before yesterday we sailed 230 miles in 24 hours. This you will say is astonishingly rapid. Thanks to our Heavenly Father for his abounding goodness. Last night there was very

sharp lightning. We have just been talking of the pleasure it would afford us to call at the Cape and get some ripe fruit. Oranges, lemons, figs, grapes, raisins, apples, and better pears than we ever tasted, may be had there in great abundance. What would be still more pleasant, we should then see inhabitants of the land. But we are now several hundred miles beyond the Cape.

Dec. 16. The Lord is surely our helper. He keeps us in perfect safety. We are flying on the wings of the wind. We have sailed at an astonishing rate for ten days. Our hopes are very much strengthened, that God has an important work for us to do in a heathen land. O for the privilege of laboring, and toiling, and suffering for the souls of the heathen.

Remarkably pleasant weather. I have just been walking on deck with Mr. N. While looking at the sky, we observed that there was nothing in the whole hemisphere, which looked like a cloud.

Dec. 17. Last night the ship rolled as violently as at any time since we sailed. The evening and night were very pleasant, and we sailed about 8 knots an hour. The rolling of the ship was caused by the wind being in a different direction from the "old sea," as it is called. The "old sea" was raised while the wind was in a different direction from its present course. We are directly before the wind. Every few minutes a heavy sea strikes against the side of the ship with such violence, that it really seems she will be upset; and frequently I look up to see some of the masts break. This would expose us to very great danger, especially in a heavy gale. The ship rolls this morning as she did last night. While writing with one hand, I am obliged to hold fast with the other, and my feet are also employed in keeping myself steady. Now judge how intelligibly I can write.

The climate in which we now are is as healthy as any in the world. It is very cool. I find my great coat very comfortable, which I have worn a fortnight.

Sabbath, Dec. 21. Brother G. preached on deck from these words, "Seek the Lord while he may be found; call upon him while he is near."

Wed. Dec. 24. This morning we move with the rapidity of the eagle.

(*To be continued.*)

MISSION AT BOMBAY.

Letter from the Missionaries at Bombay, to the Rev. Dr. Worcester, Cor. Sec. &c.

REV. AND DEAR SIR,

Bombay, July 13, 1818.

SINCE our last of April 6th, forwarded by the Malabar, Capt. Orne, we have received yours of Dec. 8, 1817, together with communications from Mr. Evarts, sent by Capt. Edes. As our last communications were so full, and as nothing particularly interesting has occurred since, we have but little to write.

The business of the mission in its several departments still proceeds in the same train. We have thought it expedient to suspend our services at the Thursday evening lecture, in the Fort, principally on account of the difficulty of attending at such a distance, during the rains; but we expect to resume them at the close of the rains. The rains also unavoidably interrupt our intercourse with the natives, in some degree.

We have now twelve schools, one of which has been recently opened, and is in the Guzeratee language. The school book, which we have printed, has been introduced into the schools, and promises to be very useful. We are now printing the Hindoo arithmetical tables, which will render the book far more useful.

We have printed the first number in the series of the Scripture History, which we before mentioned. It is now in part bound and ready for distribution.

The edition of the tract of sixteen pages, entitled, *Swerghiahunt*, or the Heavenly Way, having been exhausted, we have thought it expedient to print a second edition of 1000 copies, which has just been completed.

We are now preparing and expect soon to print a small book of English and Mahratta. It will be entitled, "*An easy and expeditious method of acquiring a knowledge of the English language; which is designed for the benefit of those natives, who wish to study the English language and the sciences.*" It will also be a great assistance to those who wish to acquire the Mahratta language. We think that it will in several ways subserve the object of Christian instruction; and hope the sale of it will, in part, defray the expense of printing it.

The printing of Matthew's Gospel for the Bible Society has not yet been completed. A delay has been occasioned by the copy not being ready.

We have also printed 400 copies of our Savior's sermon on the mount. These are for distribution as tracts, and were only so many copies struck off for ourselves, in addition to 500 copies of the same, which we were employed to print as a school book, for the school society here. The additional labor and expense were therefore very trifling.

Since we last wrote, we have removed to another situation, which is equally near the principal population of natives. It affords good accommodations for the printing and book-binding business, and tolerable accommodations for three families, which could not be had at the house we before occupied. The situation is also accounted more healthy. We have likewise accommodations for one of the native schools. For all these accommodations we pay 100 rupees a month, which is thought very reasonable.

Our last communications contained an account of the arrival of the brethren Nichols and Graves,—their decision in favor of their settlement at this place, and also brother Graves's choice of Mahim, and brother Nichols's choice of Tanna, as their respective stations. Brother Graves has been about four months at his station, engaged almost exclusively in acquiring the language. Four of the schools are under his immediate inspection, and are occasionally visited by one or other of the brethren from Bombay. Brother Nichols, thinking that he might acquire the language faster by remaining a few months at this station, has not yet proceeded to Tanna; but probably will, by the close of the monsoon, or before. No schools can be established in that region, nor any considerable distribution of tracts be made, till a missionary is stationed there.

At our last quarterly meeting, the five brethren being present, we made several arrangements, which it may be interesting to you to know. The meeting, as usual, being opened by prayer, we began with the inquiry, "in what relation shall we all stand to each other?" We deliberated and voted,

1. That we all be united as one church, and as an association of ministers of Christ.

2. That we all consider ourselves as constituting but one mission; and that all matters in which the mission is concerned be managed agreeably to the direction of the Board on this subject, at their annual meeting in Sept. 1815.

4. That the Sabbath nearest the first day of the month, in each quarter, be the day for our communion.

5. That each brother receive his pecuniary supplies either monthly, or quarterly, as he may find most convenient.

The latest communications from our brethren at Ceylon, were of an afflictive nature. The brethren Richards and Warren had embarked from Colombo for the Cape of Good Hope. They sailed with the prospect that brother Richards would be benefitted, if not entirely restored to health, by the voyage; though with but little prospect that brother Warren would survive the voyage.

In our last, we mentioned the death of Mr. Donaldson, a missionary from the London Society, and stationed at Surat. The mortality among missionaries in this country, however, for the last six or seven years, appears not to have been so great, as it was in several preceding years. Still, we would consider the sickness and mortality among missionaries at other stations, and the repeated illness, more or less severe, of different members of this mission, as a continual admonition to us, to do with our might whatever our hands find to do, while God in his distinguishing mercy is granting us life and health, and to stand constantly prepared to render an account of our stewardship, whenever, in his providence, he shall see fit to call us away from our mortal labors. O that we may receive grace to obey the admonition, and to be found faithful to our Lord and Savior Jesus Christ.

While we bewail the sickness and death of missionaries, here and there, among the heathen, we rejoice that others are sent, not only to fill their places, but to augment their number. Sometime since we were informed, that Mr. Adams, a Baptist missionary, was on his way from Calcutta to Surat, the place of his destination. We have also very recently learned, that six missionaries from the London Society are on their way to the East; two of them being destined for Madagascar, and the other four for Malacca. Four missionaries from the Church Missionary Society are also expected shortly to arrive at Colombo.

Whenever the arrival of a few fellow-missionaries strengthens our feeble ranks, it gladdens our hearts; but at the same time it leads us to a mournful contemplation of the *many more*, who are demanded by the cry of the still neglected and perishing millions; and whose demand is urged too, by every consideration of their present degradation and wretchedness, and of their future and eternal ruin, unless *many, many more* missionaries are speedily sent to them with the Word of life. O how long must we sigh over the neglected fields, which are already white to the harvest? How long shall we be constrained to take up the lamentation, "The harvest is great, but the laborers are few." Who, that has the heart of a Christian, can forbear earnestly, and daily, to pray the Lord of the harvest, that he would send forth more laborers into his harvest? at the same time, attesting the sincerity of his prayers, by the constancy and energy of his exertions to increase the number of laborers.

We can relate to you no work of saving grace among the people with whom we labor; nor do we know that any special success has recently attended the means of Christian instruction at other missionary stations in India. We have lately heard of two more Boodhist priests at Columbo, who have openly renounced idolatry, and embraced Christianity; and also of some small success in other places.

Though the Gospel is at present attended with so little success in this country, yet it is animating to consider, that the number of missionaries is, from time to time, increasing;—that there are thousands in this heathen land, who repeatedly hear the Gospel message from the lips of Christ's ministers;—that there are schools, in which some thousands of heathen children are instructed, more or less fully, in the doctrines of Christianity; and that there are thousands besides, who read and learn more or less of the Word of life, by means of the printed Scriptures, and religious tracts. These various means of Christian instruction are progressive, and are daily making a more extensive and deeper impression on the minds of the people; so that we are encouraged in the hope, that by and by there will be an abundant harvest. For this would we submissively wait; and for this would we desire faithfully to labor, according to the means with which we are furnished, and the grace of God bestowed upon us. And here would we acknowledge, with gratitude and praise to the ever blessed Fountain of all grace, that no small part of our encouragement arises from a consideration of the many prayers, which are daily presented to God on our behalf, by our dear Christian friends and brethren in our native land; and which, we hope and trust, will not only be continued, but increased.

And now, Dear Sir, would we offer to yourself, and through you to all our beloved patrons, our Christian salutations,—subscribing ourselves with love and esteem, your brethren,

G. HALL, S. NEWELL, H. BARDWELL, J. NICHOLS, A. GRAVES:

MISSION IN CEYLON.

Journal of the Rev. Benjamin C. Meigs at Batticotta.

(Continued from p. 125 of vol. xiv.)

Feb. 26, 1818. I went to Tillipally to-day on business, and before I returned visited the two parishes of Oodooville and Manepy, the former of which I have not before seen. It is a good parish, and the church buildings are in a better state of preservation than many of the others. Although we want to see a missionary established in each of the eight parishes of which we have partial possession, yet it becomes a question of considerable importance which we shall repair first, in case we have more brethren come to our assistance.

March 16. Brother Richards arrived here from Columbo. I am much rejoiced to see him; especially to see him in so much better health than I expected. His voyage from Columbo to Jaffna has been long, but very beneficial to his health. Before he left Columbo he had a fever for several hours every day, and a troublesome cough; but these both left him almost as soon as he set sail. He is now therefore in much better health than when he left Columbo. In coming to Jaffna, he sailed through what is called "the outer passage," near the conti-

ment, and also near the celebrated temple of Ramisseram. There he saw many of our Batticotta neighbors, who had gone on a pilgrimage to that place, at the annual celebration of the festival at that temple.

19. Brother Poor came to Batticotta to consult with us on the subject of our brethren taking a voyage to the Cape. We are in much doubt as to the path of duty. We need further light upon the subject. We shall therefore send brother Richards back to Columbo as soon as possible with discretionary powers. If after his arrival, all things appear favorable for the voyage, they have our permission to go.

April 16. Yesterday attended a meeting at Tillipally for the dedication of their church. The Rev. Mr. Squance, and Rev. Christian David were present, and took part in the exercises. It was, on many accounts, an interesting day. In the afternoon, after the exercises of the day were finished, we had the satisfaction of receiving 25 letters from America. Our souls were greatly refreshed by perusing them.

The Hon. and Rev. T. J. Twistleton has been appointed Archdeacon of Columbo, and the Rev. G. Bisset senior Chaplain to Government, and Superintendent of schools. Their appointments are to commence from the 1st of April. Ceylon is placed under the care and authority of the Bishop of Calcutta, who is expected here in a few months, for the purpose of ordaining a number of native preachers, dedicating the churches, and confirming the children.

As the principal circumstances respecting our brethren's going to the Cape have already been sent to the Corresponding Secretary, I shall omit the detail of them in this place.

Monday, April 27. Yesterday for the first time for many weeks I held public worship among the natives of Batticotta. In consequence of brother Poor's interpreter having returned from Columbo, he sent me a young man who had acted as interpreter to him during the absence of the other. My interpreter has not yet returned. I held public worship in the morning as usual in the mission house, and in the afternoon in another part of Batticotta. There were present 50 children, and 25 men.

28. The weather has been very hot for some days past. The thermometer at 89 and 90.

May 4. Yesterday attended the communion at Tillipally and preached twice.

7. My interpreter arrived from Columbo.

9. Sister Richards arrived from Columbo on Thursday evening, and came to Batticotta this morning.

About a week since, I sent a schoolmaster to the neighboring village of Changané, to open a school in the room which I have prepared in the Church buildings. He has made the attempt to collect schools, but finds that parents are unwilling that their children should attend school in that place, as the ground around the church is used as a burying ground by the natives. This causes another unexpected delay in opening the school in that place. I shall now be obliged to erect a suitable building in some other place, which will take at least one month, and probably two. The new school in another part of Batticotta is increasing fast, and the boys are making good progress in their studies. We meet with much difficulty in getting the boys to come steadily to our schools. The parents are much disposed to keep them at home to work, a part of the time.

June 2. Yesterday Mrs. M. and myself went to attend the monthly concert of prayer at the Methodist's place of worship. A considerable number of people attend on these occasions, and the meetings are quite interesting. The exercises are in English and Tamul, and sometimes in Portuguese also.

3. Sent a public letter to Dr. Worcester, by way of Calcutta.

7. The number of our boys is fast increasing on the Sabbath. To-day 106 were present, besides 35 other persons.

15. Received a large packet of letters to-day from America, by the way of Bombay.

22. Last evening went about three fourths of a mile to witness some of the ceremonies at the anniversary solemnities of a heathen temple. It is the same as that mentioned in a former journal, as having been burned, and ordered by the goddess Patricaller to be rebuilt of stones and bricks instead of wood, and to be covered with tiles instead of ollas. It is not yet completed.

There was a large collection of people who covered the rice fields around to a considerable extent. Soon after I arrived they began to light their fires in all directions. They bring their wood with them for the purpose of boiling their rice, which is one of their ceremonies on this occasion. After it is boiled, some of the servants of the bramhun go round, and dip out a certain quantity from the vessel of each one, which is for himself, and those who serve at the temple. The temple is well lighted and adorned with various paintings in the native style, to attract the attention of the spectators. I did not attempt to enter it, as that would probably have given offence; but as it was open in front, I had a full view of all that was to be seen. The head-man of the temple came out, and conversed with me a few minutes very politely, and then returned to his work. The idol is concealed in the inner part of the temple, and not exposed to the view of the people. The women appeared to be much more devout worshippers than the men. They would enter the temple and prostrate themselves several times towards the place where the idol was concealed, making several motions with their hands, and muttering a few sentences; not, however, so as to be heard distinctly. The bramhun then presented them with a little scented water, which they carefully put on their bodies. I did not see any of the men prostrate themselves in their worship. At this festival the people offer kids and lambs and fowls for sacrifices, usually to fulfil some vow, which they have made in sickness. The practice of making vows to some idol in their sickness, is very common; and in case they recover, they are usually very strict in performing them. About a hundred of the above-mentioned animals were brought in the evening, and kept shut up in a fold until morning, when their throats were cut, and their blood shed as an offering to the goddess. Their bodies are then sold for a small price to the people of low cast, who will eat them.

I had no good opportunity to preach to any considerable number of people thus collected; though I conversed with those near me on the vanity of idol worship, and the need of other blood than that of kids and lambs to atone for sin. I was told, that this is the only temple in Batticotta, at which they offer such sacrifices, and that the offerings at this are only once a year. Their goddess, they say, is an avenging goddess, and they shed this blood to render her propitious. I believe they have no expectation of atoning for sin in this way.

27. Sent a duplicate of our last public letter to Dr. Worcester, by way of Bombay.

Sabbath, 29. A pleasant Sabbath. One hundred and thirty boys were present, besides a goodly number of men.

July 4. Made an agreement for one young man to be supported at the expense of the mission, and to take his meals here as soon as our cook-house is finished.

15. Have lately made attempts to take three boys into our family to be supported at the expense of the mission. The boys are among the best in the school, but their misfortune is that their parents are not very poor. If they were, they would probably be disposed to accept of our charity. On account of their pride, they are unwilling to have them eat here and stay during the night. One man said, partly by way of excuse, and partly from affection no doubt, "this is my only son, and if he sleeps here how can I sleep at home?" Another man said, "I am anxious to have my son come and live with you, but my *wife* is unwilling. My neighbors also are opposed to it, and I am afraid of my neighbors." This is undoubtedly the principal reason of his unwillingness, and indeed of all three. For he immediately added, "If you will persuade four of my neighbors to sign an agreement to give up their sons, I also will do the same." I held a long and free conversation with this man, and endeavored to ascertain the real objections of the people against letting me have their sons to be educated in my family. He frankly said, "the people greatly fear, that if their children live in your family, they will become Christians, and then they will despise our gods, and feel themselves wiser than their parents." This fear seems to be the foundation of all their difficulties. The man further said, "It is a new thing with us, and we have no such custom." Another pretence which he offered was this, "If our children live here, they will sometimes be sick; then you will give them your medicine, and that will kill them." These people appear to value learning very little, further than it may enable them to acquire property, and to overreach their neighbors. If any let me have their children, it will principally be because I will give them

good food and clothing, and not from any strong desire that the children should obtain an education, for they have little idea of its value. In the course of conversation with the man above-mentioned, he informed me, that in the time of the Dutch his grandfather was a Christian preacher. I asked him why he had forsaken the religion of his grandfather and gone into heathenism? He replied, "because I was not educated a Christian. If I had been thus taught while a child, I should now have been a Christian instead of a heathen."

A very pretty boy, who has no father, came to attend school and be supported. Until the cook-house is finished, which will be in a few days, the boys whom I support will eat at the house of the *mudiliar*, who lives near me, and is very friendly to our designs. Indeed he renders me much assistance in procuring boys.

17. Received a letter from Mr. Evarts dated Oct. 4, 1817.

20. Opened a new school in another village of Batticotta.

24. Received another letter from Mr. Evarts, dated Nov. 10, 1817, directed to the brethren.

August 8. Took another boy to support upon probation.

11. Began to pray in Tamul.

26. After much delay, and many difficulties, have this day commenced boarding heathen boys in the cook house, which I have erected for them; I commenced with five boys. This is an important day in the history of this mission—the commencement I hope of much good to these poor heathen boys. It will, however, greatly increase our cares. We expect to meet many trials in pursuing this object.

One boy, for whom I had made an agreement with his father, refused to eat with the rest. On inquiring the reason, I learned that his relations, some of whom are of a high cast, and rich, threatened to beat him, in case he came to live with me. His father is a poor man, and advanced in years, and is very desirous that his son should live with me. But his relations are violently opposed to it. This is one among many other facts, which prove how strongly the bramhuins and other heathens are opposed to this measure. Before the cook house was erected on heathen ground, very many of them said that their only objection was that they were unwilling their children should eat on the church premises. I now have an opportunity of proving the insincerity of their professions. It does, however, remove one principal objection in the minds of many.

One of my neighbors who is a strong heathen, whose boy attends the day school, says frequently in a triumphant tone, "When you can persuade four boys of good cast from Batticotta, to come and live with you, I will then give you my boy," meaning to assert strongly, the great improbability, if not impossibility, of my getting them. I have two, however, from Batticotta already, besides the one above-mentioned, whose relatives by threats prevented him from coming. The triumph of this man, I trust, will be short.

Two of the boys who have hitherto worked for me on account of their poverty, have often requested to be taken. I put them off, telling them that my cook house would soon be finished, and then I should attend to them. By their industry out of working hours, they have already made considerable progress in their studies. As I have now commenced supporting boys, I proposed the subject to them. I was not much disappointed, however, when they told me, that their parents and relations were opposed to it, and therefore they could not come.

I have many requests from people near Jaffnapatam, to take their children and support them. These people, though heathens, from their intercourse with the Dutch and English, know something of the value of an education, and wish to have their sons prepared for situations under government. I do not think it proper, however, to take them, except in particular instances; as I hope ere long to obtain as many as we have funds to support from Batticotta, and the villages just around us. It is far more probable, that these boys will be serviceable to the mission, after they have received an education, than that boys will whom I might take from Jaffnapatam.

The Rev. Mr. Knight, from the Church Missionary Society, came here to spend a few days with me, in order to pursue the study of Tamul.

28th. Attended the meeting of the Committee of the Bible Society in Jaffnapatam.

Sept. 2. Opened a new school in another part of Batticotta.

5. The Rev. Messrs. Squance and Clough paid us a visit at Batticotta. Mr. Clough is returning to Columbo from Madras, where he has been for some time for his health. He is still feeble. Mr. Clough related to us the very unpleasant circumstances which have befallen Mr. Judson, in being cast away in a country vessel, and at last, after suffering the severest hardships for many days at sea, reaching Madras in great distress. Mr. C. frequently saw him while in Madras. His health was very feeble. His family were ignorant of his situation, knowing nothing of the circumstances, and must have supposed that he was dead. He was unable to send any letters to Rangoon at that season, on account of the monsoon. His case excited much interest at Madras, and a benevolent Captain of a vessel was induced to fit out for Rangoon, principally on Mr. Judson's account, that he might return to his distressed family. Mr. C. understood that he (Mr. J.) was going at the time of his disaster, to visit some place not far distant, and that the vessel was driven out to sea in a storm so far, that it was impossible for her to return to Rangoon. Mr. J. left Madras for Rangoon, before Mr. Clough came away, so that we may hope he has by this time arrived home, and relieved the painful solicitude of his family.

A number more of boys have applied to be received into the school and supported. When I am not previously acquainted with the boys, I take them a short time upon trial, before I make a final agreement with their parents. It is highly gratifying to christian feelings, to witness the change that is made in the appearance of these boys in a few days. We give them a plain cloth of a yard and a half or two yards in length, according to their size, to cover them. We give them plain food as much as they need. This change in their circumstances not only surprisingly alters the appearance of the boys, but also increases the vigor of their minds and their bodies.

It has always been principally to the poor that the Gospel is preached. So it is among this people. It is from this class that we must look for boys to be supported and educated in our families. The rich are usually unwilling to give us their sons; and even if they were willing, we should not think it expedient to take them, for they commonly give us much trouble by their complaints about their food and clothing. We greatly prefer poor boys on this account, and even orphans, when we can obtain them. Many, who are brought here, are destitute of one or both their parents, and on this account, as also on account of their poverty, are objects of charity. Much good will probably result to this people in the providence of God, on account of their poverty. For, considering their superstitions and strong prejudices against Christianity, they would not, in common cases, part with their children, unless compelled to do it by their necessities.

6th. Heard of the sudden death of Sir William Coke, the puisne judge of Ceylon, and, since the departure of Sir Alexander Johnstone, the acting Chief Justice. He died on the 1st. ult. at Trincomalee of a dysentery. He expected soon to be in this district on his circuit. He was cut down unexpectedly in the prime of life, and in the midst of his usefulness.

7th. Yesterday, for the first time in several months, we held the Communion at Batticotta. The circumstances of the family at Tillipally have prevented our being together before. Though it was a rainy day, we had a large number of boys from our schools, besides many other people.

13. Commenced preaching in Tamul.

15. Opened another school in a distant village of Batticotta. I have now four schools in Batticotta, and one in Changane.

23. Christian David came out to Batticotta to spend the day with us, and preach to the people. In the morning I collected the boys from my four schools in Batticotta. Two of these have been but recently opened, and contain but few boys. There were present, however, from these 4 schools, 120 boys. Other people assembled which made the number 200. Our large room was well filled. The Changane school was not called here, as we had made an appointment to go to that place, and preach in the school house. After service was ended at Batticotta, we accordingly went thither, and held public worship. The school at C. consists of 77 boys, of whom 60 were present. In all we had 115 hearers. The people had covered the floor of the school house with mats, and placed chairs for us to sit in, covered with white cloth. We then visited a family of Roman Catholics in the neighborhood, and partook of some refreshment in the native style, and returned home well pleased with our excursion.

A daughter of Christian David, who is about 15 years of age, is living with us for the purpose of making further progress in English studies. She is a very amiable young woman.

Oct. 3. Have commenced a new plan with my school masters, which is to assemble them all on Saturday afternoon, to hear a report of the state of their schools, and to communicate to them religious instruction. They have before been accustomed to come on Sabbath evening. But as some of them live at a considerable distance, this is often found inconvenient. It is very important, that those who are employed to teach others, should themselves be instructed.

Sabbath, Oct. 4. Preached my second sermon in Tamul, to a good audience for this place. So far as I can learn I was generally understood by the natives. It is a very difficult language to pronounce with accuracy.

5. Attended the monthly prayer meeting at Jaffnapatam. Mr. and Mrs. Gogerly, Methodists, were present. They have lately arrived from England. Mr. G. is a printer, and will soon proceed to Columbo, to take charge of the printing establishment at that place. Mr. Harvard, who has hitherto superintended it, is about to return to England on account of his health.

Received a letter from the venerable, the Archdeacon of Columbo. Among other things he writes, "I have lately received a letter from the Bishop of Cutch, and have great doubt of his visiting Ceylon at present, or even at the beginning of the next year."

7. Christian David preached here in the morning to 220 hearers. In the afternoon I accompanied him to the neighboring village of Maney, where he spoke to the people. Turned away one of the boys whom I had taken to support. He proves to be a very wicked boy.

12th. Yesterday attended the communion at Tillipally, preached in Tamul to 300 people, and baptised the infant son of brother Poor. It was a very interesting day.

I saw an article in a late Madras Gazette, copied from the Prince of Wales Island Gazette, respecting the Birman mission, which gave me much pain; particularly on account of our American Baptist mission in that country.

I copy the article.

"According to accounts from Rangoon, a new governor had reached that place from Ava, having arrived on the 29th of March; and soon after an order had been received, commanding that all Portuguese *padres*, (priests,) Armenians, and Baptist missionaries, should quit the Birman territory without delay. This decree, it would appear, was likely to bear hard upon the first mentioned denomination, the Portuguese Bishop having resided in Ava, for nearly 40 years, and having conciliated general favor." I sincerely hope this order has not been put in execution. If it be executed, how distressing to our Baptist brethren, and particularly to Mr. Judson and family. After being absent from his family so many months while they were supposing him dead, then to return, and learn that during his absence they had been driven out of the country, would be a more afflicting dispensation of God's providence than his children are often subjected to.

17. Yesterday went to Jaffnapatam with the Rev. Mr. Knight, who has spent the week with me, and in the evening heard Mrs. S.—preach in Tamul. She speaks the language with very great propriety, and preaches excellent sermons. This morning had a heavy shower of rain. The rainy season appears to have commenced. It will continue about three months, however, with intervals of very pleasant weather.

19. The Rev. Messrs. Squance, Gogerly, Knight, and Christian David, came here to spend the day. Mr. David preached to a good audience of the natives.

25. It is pleasant to witness the change which is gradually effected, in some instances, in the minds of the natives. Their prejudices, we may expect, will by degrees wear away. The man mentioned above, who boasted that we should never be able to get four boys of good cast from Batticotta to eat with us, is an instance to illustrate this remark. Though a very strong heathen, and violently opposed to the truth, yet he spends the greatest part of his time at our house. His son is a lovely boy, and the father is often in the school, and very diligent in teaching him. He is almost always present at our morning worship in Tamul, and has not been absent from meeting on the Sabbath for a long time, and always gives good attention. Yet when conversed with on the subject of religion, he shows a very strong attachment to his own superstitions; though he will admit

that much which we tell him of the Christian religion is good, and true. For some days past he has permitted his son to stay here through the night, and sleep with my boys. The lad usually goes also to the cook house with the others, when they take their meals; though he does not eat with them. To-day the man told Mrs. Meigs, that we had succeeded in getting more than four boys, and asked her if she did not want his son? She told him no; for she expected we should be able shortly to take as many *floor* boys, as we had money to support. He then told her, that she might have his son, if she wanted him,—that he might stay here and sleep with the other boys, and learn such things as we wished him to learn; only, as he lived so near us, it was better for the boy to take his meals at home. I should not be surprised, if in a few days he should propose to have his son eat with the other boys.

To day a man called on us, who has three boys supported here. I proposed to make an agreement with him, for them to live permanently with me. He replied, "Not on this day, for it is my birth day, and therefore a very unlucky day for me."—"Well, you will call tomorrow then," "No, that is also a bad day. What I do on these days will not prosper. The day before my birth day, on that day, and the day after, I must not do any business, if I wish to be prospered hereafter in life. They are all bad days."—"Well, when will you come?" "Why, yesterday was a bad day, to day, (Monday) is a bad day, and tomorrow will be a bad day, and the day after will be new moon, which is also a very bad day. I cannot come this week; next week will be lucky days. I will come on Monday." I tried to make the man offer me a reason for his lucky and unlucky days, and satisfied myself that he had none to give. He could only say, "It is so in our religion. Our astrologers tell me so."

If you wish to buy a cow, a sheep, or a goat, of any of these people, you cannot, on any consideration, persuade them to sell it on any other days, than Mondays, Wednesdays, and Saturdays. Whenever they undertake any important business, they must be sure to do it on auspicious day. If they are to build a house, they must first consult an astrologer to know on what day to begin—on what plan to build—and of what form to build it. A few days ago, I had occasion to go to Manepy to deliberate about setting up a school in that place, when I was requested to go and see a house that was for sale in the neighborhood of the church, I accordingly went, and found a very good house in the native style. I inquired why they wished to sell it. An evasive answer was given, which I thought was not the true one. They wished to sell the materials of the house, but they must all be taken away. I asked if they would consent to sell me the house, and let it remain where it now stands? Thinking to convert it into a school house. This was refused. I told them then, that I did not want to purchase. On further inquiry, I learned that the family who lived there had experienced a series of misfortunes of late years, having the members of their family die successively. They supposed it was owing to the house being built in a wrong manner. They were therefore preparing to suffer the loss of tearing down their house, selling the materials, and building another, to save the lives, as they supposed, of the remainder of the family. They would build another house in the same garden; if not on the same spot of ground; but would be careful to begin it under the influence of an auspicious star, and to build it in such a manner, that bad spirits could not have power to destroy them.

26. We are concerned, in some degree, that we have yet received no news from our brethren, who sailed for the cape six months ago. We have only heard of the arrival of the vessel at that place, but nothing of their health. English ships are shortly expected at Columbo. We may therefore expect either that they will come themselves, or send letters.

(To be Continued.)

LETTER FROM RIO JANEIRO.

[South America has long presented itself to the eye of the Christian philanthropist, as an interesting field of missionary labor; whether he regards the native population of that great continent, or the descendants of Europeans, who will ultimately become powerful nations. Ever since the formation of the American Board of Commissioners for Foreign Missions, it

has been earnestly desired by the Board and the Prudential Committee, that some favorable opening should be found for introducing the Gospel, especially among the Aborigines. For this purpose correspondence has been held, and authentic information has been sought. The following letter to the Corresponding Secretary was written in answer to inquiries on the subject, by a young gentleman from Massachusetts, who visited Brazil in the course of the last winter. The reader will deplore the darkness and moral desolation, which reign wherever the Romish Church has retained a firm authority.]

Rio de Janeiro, Feb. 1, 1819.

REVEREND AND DEAR SIR,

THE prospect of contributing something to the cause of missions, has been a great support to me, since I left my native land. But, if I have rejoiced, it has been with trembling. I viewed myself in a responsible situation. I feared, lest partial survey, or other causes, should lead to an erroneous statement of facts. But the good Lord, who has been on my right hand to protect me, has been pleased to favor me with the best sources of information;—to Him be all the praise.

I arrived here on the 18th January, after a passage of 63 days. The Lord in mercy rendered the voyage greatly conducive to the establishment of my health; and I find that this climate, though warm, agrees with my constitution.

I will endeavor to be as explicit, as the length of my communication, the nature of the subject, and my means of obtaining information, will permit.

Brazil was proclaimed a kingdom in 1816. The population of the kingdom, including slaves and Indians, is supposed to be nearly three millions. That of this city is said to exceed two hundred thousand. A large proportion are slaves. The number of Indians cannot be correctly estimated; but it is not great. They are divided into several tribes, some of which are so savage, that it would be dangerous going among them. Others are, in a measure, civilized. Many, if not all, of this latter description, are Catholics.

This city is the seat of government. It has the appearance of considerable antiquity; and such are its manners and customs, that I can hardly persuade myself, that I am still in the new world. It is on a sandy plain, and is surrounded by a country highly picturesque and romantic. Hills rising above hills, and mountains beyond them, form the landscape of this part of the world. The lands are exceedingly fertile, and the climate salubrious; though less so than further south. The heat is less oppressive than might be expected, being tempered by the land and sea breezes.

There is one English Episcopal society in this city, the only protestant society in the kingdom. It is of recent origin. The English, in their commercial treaty with this nation, stipulated for the privilege of erecting churches for the accommodation of their own subjects. They are, however, to have neither bells, nor towers; and no attempts whatever are to be made to draw away the catholics from their church and worship. They have not yet erected a church, but it is in contemplation to build one. The Rev. Robert P. Crane came from England about two years since, to take the charge of this society. I learn from him, that there are about four hundred English residents here. This gentleman is an amiable, interesting and intelligent man. His sentiments correspond with the articles of the Church of England, so far as I am acquainted with them. On the other hand, a considerable number of his hearers, he informs me, are Socinians.

I did not learn that any *law* existed, which should preclude the preachers, churches, or worship of other protestant nations. I was told that they would not be molested, provided they did not interfere with the Catholics. But they would doubtless find it necessary to apply to the government for permission; and prejudice, caprice, and the impulse of the moment, sway so much the decisions of a despotic government in regard to the worship of those, whom they consider heretics, that I consider it impossible to be well assured in respect of the result.

The moral character of this people is deplorable. Although drunkenness is not often seen to walk the streets; and perhaps is less known in this city, than in most of the larger cities of our own country;—almost every other species of iniquity abounds. Profaneness prevails to a very awful extent. From the conversation of many, whose standing is respectable, I should conclude, that they do not look upon it as evincing a want of saving religion. The people generally have no correct idea of the true nature of religion. Gambling is openly and generally practised. The grossest and most abominable familiarity frequently exists between masters and their slaves. Bigotry, lust, and barbarous cruelty, not seldom

combine in the same individual. It seems here, as in heathen lands, to have been the effect of their worship of images, to remove the Most High far from their thoughts. In general, they appear to have little sense of moral obligation, and of their accountability to God; and no fears that they are in danger of everlasting destruction. Seduction is so frequent, and redress from the law so difficult to be obtained, that assassinations are not uncommon. The moral virtues are scarcely exemplified. As to the Sabbath—the traditions of the elders have more weight, than the law of God—Many of their holidays are more regarded. While the people “abstain from meats,” and “pay tithes of mint, and anise, and cummin,” they omit the weightier matters of the law;—they refuse to “keep holy the Sabbath day.” The closing of public offices and a few ceremonies in the morning, are the only observances, which came within my observation. Most of the stores are open. The markets are held as usual. Slaves are carrying fruit, &c. about the city for sale. Bull baiting and the card table engage equally the attention of both sexes in the afternoon, and the theatre in the evening. And, universally, those who are not employed, in consequence of the closing of public offices, make the Sabbath a day of recreation. Contemplating the scenes before me on that day, I seemed to be in a moral wilderness. It was not a day of rest, consecrated to the Lord, but of noise and tumult; and proclaimed this to be a place “where Satan’s seat is.”

But the missionary, as such, would not be tolerated here. This you have probably inferred from facts already mentioned. He comes to convert sinners, and that neither priests, people, nor government would endure. Even the English nation, in order to obtain permission to erect churches for the accommodation of her own subjects, found it necessary to engage that no attempts should be made by her clergymen to draw the Catholics from their religion. This government is absolute, and makes no scruple at imprisoning, or banishing from the country, the subject of any nation, if his actions correspond not with their wishes. Mr. Crane observed to me, that he should expose himself to both of these, should he give even a Bible to a Catholic.

Were it not the case, that the monks, the priests, and the established religion, are considered essential to the present form of government, which now stands on a precarious footing, I should be inclined to believe, that a missionary, possessing a good share of judgment and prudence, might labor unmolested, at least by government, in places remote from the capital. But these places have for some time—especially since the rebellion at Pernambuco, a few years since, engaged the watchful and anxious care of the men in power.—In a word, I have been able to find no reason for believing, that any part of Brazil presents, at the present time, a field sufficiently encouraging, to demand the particular attention of the Board.

The prospect is equally discouraging, in regard to schools. The instructor would not be allowed to introduce the Bible, or to instruct his pupils in the great doctrines of the Gospel. Education is in a very low state in the city, and throughout the kingdom. The schools in this city, which are few in number, are supported by subscription. There are no free schools. The Portuguese generally, seem little inclined to reading. Although the king has opened his library (which is an excellent one of seventy thousand volumes,) to the people, few of the middle and lower ranks improve the privilege. Indeed, much may be inferred, as to the state of education in this kingdom, from the fact, that although this city is the capital, the largest by far in the kingdom, the residence of the king and his court, a place of great trade, the resort, we may suppose, of the greatest abilities and most splendid acquirements in the king’s dominions; and, of course, the centre of information, and the seat of science and the arts;—there are, nevertheless, no literary, or scientific societies; no institutions for the encouragement and promotion of the arts; no public schools, academies, or colleges:—in fact, there are none in the kingdom:—no reading rooms, excepting in the king’s library; few bookstores, and those of little note;—but one printing press, and but one news paper.

I find reason to believe, that few Portuguese have ever seen a Bible. If it were distributed, and perhaps it might be, *by agents residing in the place*, it would soon, no doubt, be in the hands of the priests. The influence, which the priests maintain is very considerable; but it must be attributed rather to fear, than to either love, or respect. So little confidence have the Portuguese in general

in their integrity and honesty, that they are uneasy, and perhaps jealous, if they visit their families in their absence. Yet, if they are not loved, if they are not respected, they are feared; and this fear would lead the people to shew them whatever books of a religious nature were given them; and thus a book so hostile to their already declining influence as the Bible, would soon be where, if it were not destroyed, it would receive little or no attention.

However, although the influence of the priests is evidently on the decline, still it is the case, that even the more enlightened place great dependence on the forms, ceremonies and observances of their religion; and behold in them great virtue and efficacy. It is a splendid and imposing religion. The processions and observances enjoined by it, in many of which great display is made, excite the curiosity of the ignorant multitude, and strike them with awe and reverence; and, at the same time, appear to them highly meritorious, and certainly productive of great blessings. Though a few may look *beyond* these things, I can scarcely believe this can be said of the people in general.

The slaves are kept in ignorance of every thing but their prayers, which they are obliged to learn before they can marry. Not a few of them are exceedingly vicious. On the whole, it appears to be true, that immorality abounds; and it is equally true, that it is gaining ground.

But, notwithstanding all this; notwithstanding that this people are sitting in gross darkness; notwithstanding that for many ages they have been shrouded in the deep gloom of spiritual death—I think I can discern a glimmering of light in the horizon; and that is the harbinger of the rising sun, and presages the brightness of noon. Changes are evidently taking place for the better. Though few, they are important. Though slow, they must proceed. It would be a great thing, should the Gospel, in all its purity, be introduced into this country, so broad and so firm has the god of this world been permitted to lay the foundations of his seat. And we find, when the great Disposer of events will bring about one of considerable magnitude, he generally takes time for it, working by secondary causes, gradually, and often almost imperceptibly; till, at length, the work is completed, we hardly know by what means.

I have already alluded to these changes. The people begin to perceive the sloth, ignorance, and vices of their priests, and the only permanent pillars, which upheld their influence—the love and respect of the people—have sunk to the ground. The stupendous edifice, reared in the ages of Gothic darkness, is now tottering, and must fall ere long. Thus, what may emphatically be called the “great mountain,” is levelling before Zerubbabel, the Glorious Architect and Builder of the spiritual temple; and thus we may confidently hope, He will go on, levelling and filling up, till all is become a plain—till a great high way is prepared for this people to come to the Gospel feast.

Again; the opening of the king's library is auspicious, so abundant and so various are its collections. Experience has demonstrated, that general knowledge weakens the foundations of popery. Till reading becomes more general, however, its influence cannot be very extensive. Yet it must be salutary, and must embrace a wider and wider circuit. And though the library is visited, at present, by comparatively few; those few are generally men of rank and talents, whose interest must, of course, be great with the government, and with the community at large.

Once more; it is but a few years, since this was made a free port; and the great numbers of foreign Protestants, who have visited this place and become residents here, have obviously lessened the bigotry of those, with whom they have had intercourse. That appears to be daily on the decline.

Lastly, as a consequence of this, a spirit of general toleration is gaining ground. “A few years since,” said Mr. Crane, “I could not have walked the streets in safety; though now, the people rather treat me with respect, than otherwise.” Much may be inferred from this observation. And I am enabled to make the assertion, on good authority, that the king is in favor of general toleration; but is restrained by motives of policy from declaring openly his opinion; and that the question has actually been discussed in the cabinet. Though the infidel and the sceptic would perhaps be ready to say, “should the Lord open the windows of heaven, might these things be?”—Yet, the time may not be very remote, when universal toleration and Gospel liberty shall be enjoyed in the kingdom of Brazil;

and this moral waste become a fruitful field for missionary labor, and bring forth an abundant harvest to the praise and glory of God.

Perhaps I should stop here. But your kind letter encourages me to proceed. Passing, then, beyond the limits of this kingdom, a more encouraging prospect opens before us. From the best information I can obtain, there appears to be a field for missions in Buenos Ayres. I have had opportunities of conversing with many, who have repeatedly visited that place; and with a few, who have resided there. They all agree, that the people of that city are far more amiable, interesting and social; more humane and intelligent; less suspicious, jealous and vindictive; and less superstitious and bigoted, than the inhabitants of Brazil. And I have been repeatedly informed by gentlemen, on whose judgment I could rely, that, although in their new constitution, which, however, is intended to be only a temporary one, the Catholic is made the established religion, yet, *missionaries might labor there with some prospect of success*. Having been, for a long time, debarred from foreign trade, the free intercourse, which, of late years, especially since the revolution, they have opened with the world, has been productive of very considerable effects on their character as a people. Their bigotry and superstition are fast wearing away. The thought is new to me, but the opinion seems not altogether without foundation, that the revolution in Spanish America will open the door, and render the ground favorable, for missionary exertion; especially for American missionaries. From a sympathy of feeling, their attachment to the people of the United States has become very considerable. And we may hope that He, who sees fit generally to work by secondary causes, will bring good out of evil, and make the wrath of man to praise him, by rendering the wars and tumults, the cruelty and bloodshed, which have there been witnessed, subservient to the introduction and spread, and to the firm and lasting establishment, of the pure, gentle, peaceful, and heavenly religion, which He has been pleased to grant to man.

Passing round Cape Horn, we come to Chili. This also claims the attention of the Board. This state, I am informed, is closely connected with Buenos Ayres. I regret that it is not in my power to visit the last mentioned place. I could then be more particular, and speak with greater confidence. Thus much, however, there is reason to believe, that, if the Macedonian cry is not now heard, it will soon sound along our shores, from both sides of the Cordilleras—"Come over and help us."

I now pass to the island of St. Domingo, though probably you are better acquainted with the state of its inhabitants, than I can possibly be. I am indebted for all I have to communicate to an American gentleman from the county of Essex, who spent the last winter in St. Domingo for the confirmation of his health. It relates to that part of it, which is under the government of Christophe. The account which he gave of the improvements and prospects of that people interested me much. The manners, said he, of the blacks on the sea coast, or rather at the Cape, are wonderfully improved, if we consider the degraded state from which they have so recently risen, and the manner in which they obtained their emancipation from slavery. Their attention to foreigners is perhaps greater, than in any civilized *popish* country in the world; every precaution being used for their protection. The king is adopting every lawful means in his power, to root out the Catholic religion. He tolerates every denomination; and is establishing public schools, (of which there were then seven or eight,) and a college. These are superintended by English instructors, most of whom, if not all, were selected by Mr. Wilberforce. The Principal of the college, who is also Professor of the languages, is an Episcopal clergyman. There is also a Professor of surgery and medicine. These instructors have liberal salaries from government.—The gentleman farther observed, that he visited one of these schools, which was on the Lancastrian plan. It contained about 300 boys. The progress they had made was truly surprising, and proves, (if proof were needed,) that the mind of the African is as susceptible of cultivation, as that of any of our species. Although the school had then been in operation but about nine months, a considerable number of the best scholars were able to write in the English language, which Christophe wishes to make the language of the country, with as much fluency and propriety, as boys in general of 13 or 14 years of age, in our common schools. The best scholars in these schools are selected for the college, which then contained about forty. The Principal of the college made this remark, that,

although he had been an instructor for many years in England, he had never seen, or taught a school, in which the scholars were so grateful to their instructors, as were the colored youths then under his care.

Two ladies were also on their way to St. Domingo, under the patronage of the same distinguished philanthropist, who were to take charge of schools for the instruction of females.

There appears, then, from this account, to be a promising field for at least missionary schools in St. Domingo. The schools they then had were far from being sufficient. They need assistance. The best feelings of the Christian philanthropist plead loudly in their behalf.

Methodist missionaries were expected, when this gentleman left the country.

My letter has grown to twice the length, which I intended to give it. I fear it will trespass too much on your time. But, as you requested all the information I could obtain, duty required, that I should write thus at large.

MISCELLANEOUS NOTICES RELATIVE TO MISSIONS AND RELIGION.

A LETTER from the treasurer of an auxiliary society composed of females, addressed to the treasurer of the Board, contains the following passages.

"We fear that you begin to conclude, that we are among those, who, having put their hands to the plow, look back. But we wish yet to be considered as belonging to the mighty league of benevolence, which bids fair to encircle the world, not only by its numbers, but with its deeds. We have regularly received the Herald; have been animated by the plans suggested, and the exhortations to zeal, which it contains; and have been encouraged by the success, which has attended the labors of your Board. We therefore bid you *God speed*.

"From year to year we intend to hail its commencement by bringing together our little annuities, and presenting them upon the altar of our faith to Him, who excites to the 'high and holy endeavor,' and who 'gives the glad success.'"

"We desire the Lord to give you and your associates faith, wisdom and zeal, and to succeed your efforts until a saving knowledge of Him shall fill the earth."

Extract of a letter from a worthy clergyman in Ohio to the Editor of the Panoplist.

"WE hear refreshing news from Massachusetts, and have some pleasing evidence that God is among us in these new settlements. The prospects have of late become very flattering in a number of towns. In Williamsfield an awakening commenced last fall, and has now become pretty general. I am not in possession of particulars respecting it.

"A company is about forming here to plant a colony in the heart of the Indian country west of the Mississippi River, perhaps up Red River, for the purpose of civilizing and christianizing the natives. Several are expecting to go on this spring, and explore the country; and, if they meet with sufficient encouragement, to return and remove the colony a year from this spring. It is probable, that 30, 40, or 50 families may be obtained to go. They calculate to take with them two or three ministers, and as many school-masters. Thus they will carry with them the principles of civilized society. May God bless their undertaking."

[Let the foregoing plan be carefully considered by all the people of God to whom it shall become known; and let them gratefully acknowledge the divine favor, in causing this noble design to be formed in the newly settled wilderness. When such designs are carried into effect from the bosom of our western wilds, let no one despair of the American church. This will be a great and flourishing Christian community; God will smile upon the labors of his servants; the Redeemer will gather innumerable trophies of his grace; and temples will be erected to his honor from the Atlantic to the mouth of Columbia river, and from the extremity of California to Behring's straits.]

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,
RECEIVED DURING THE MONTH OF APRIL, 1819.

		Total.
<i>Andover</i> , Ms. (south par.) The monthly concert, by the Rev. J. Edwards,	\$85 00	78 00
A charity box, by Mr. H. Bingham,	2 00	
Part of a contribution in the same parish, for the translations,	21 00	
From a friend, for do	1 00	
Two individuals, for ed. hea. children,	1 00	
<i>Ashby</i> , Ms. The monthly concert, for ed. hea. chil. by Mr. Jonathan Blood,	9 00	
<i>Athens</i> , Geo. Mrs. Finley, by the Rev. Piny Fisk,	4 75	
<i>Augusta</i> , Me. The Female Mite Soc. by Sarah Eveleth, Treas.	10 00	
The Juvenile Mite Soc. Horatio Bridge, Treas. for SAMUEL NEWELL,	5 00.—15 00	105 00
<i>Augusta</i> , Geo. The Female Heathen School Society, for the support of a school in India, to be called the AUGUSTA SCHOOL, first payment, by the Rev. P. Fisk,	150 00	
The Social Lodge of Augusta, for distributing the Scriptures,	100 00	
A marriage fee,	10 00	
Mr. J. H. Randolph,	5 00	
<i>Bath</i> , Steuben Co. N. Y. A little girl, saved by abstaining from sugar, for ed. heath. children,	25	
<i>Bedford</i> , N. H. From subscribers, collected by Dea. John French, for ed. heath. children,	10 50	64 81
<i>Beverly</i> , Ms. (upper parish.) Dea. Josiah Batchelder,	3 00	
Other individuals, by Dea. B.	1 71—4 71	
<i>Boston</i> . The Cent Soc. composed of young ladies, for Amer. Indians,	20 00	
From children in a school, for the same purpose,	50	
The united monthly concert of the Old South and Park Street churches,	46 37	234 41
<i>Boxford</i> , Ms. Ladies' Assoc. in the first parish, for educating heath. chil. by Mrs. Briggs, Treas.	24 11	*82 95
<i>Bridgewater</i> , N. Y. The monthly concert, for the school fund, by Mr. S. W. Brace,	9 00	14 00
<i>Bridgeport</i> , Con. Mary Jeeley, by the Rev. Mr. Winslow,	25	
<i>Bridport</i> , Ver. The Fem. Cent Soc. by Hannah Doty,	11 46	172 38
<i>Brimfield</i> , Ms. Children in Mr. E. Holbrook's school, for ed. heath. chil. by the Rev. J. Vaill,	3 18	
From Mr. Holbrook,	1 00	
Children in Mr. N. Hitchcock's school,	1 77	
From Noah Sherman,	50—5 45	
<i>Cambridge</i> , Vt. A young lady,	40	
<i>Camden</i> , N. Y. By the Rev. L. Parsons, a contribution in the Presbyterian church,	21 12	
<i>Catskill</i> , N. Y. From Messrs. Sloan & McKinstry, for the education of SLOAN MCKINSTRY, the third payment,	30 00	
<i>Centre Congregation</i> , Oglethorpe County, Geo. A collection, by the Rev. C. Washburn,	39 81	
<i>Charleston</i> , S. C. The Juvenile Society, for the Western mission school, by Mr. John Burley,	18 00	
Mrs. Nathaniel Russell, for the For. Miss. School,	50 00	
Ladies in the Rev. Dr. Palmer's church, for a child to be educated in Mr. Newell's family, to be named BENJAMIN MORGAN PALMER,	30 00	
<i>Charlestown</i> , N. H. From a few friends of missions, by the Rev. Levi Spaulding,	14 00	
<i>Charlestown</i> , Ms. From several female members of Dr. Morse's church, for the ed. of three heath. children,	39 00	182 90
<i>Charlotte</i> , Ver. A charity box, circulated among little girls under the care Mrs. Yale,	1 18	
Ladies in do. by the same hand,	4 02	
<i>Claremont</i> , N. H. A contribution, by the Rev. Levi Spaulding,	10 58	
<i>Conhacton</i> , Steuben Co. N. Y. The Bible and Mite Soc. by Dr. N. Niles,	7 00	36 06
<i>Conway</i> , Ms. "A friend to justice," for the Cherokee mission, by the Rev. Dr. Lyman,	10 00	
The Char. Soc. of Young Men, by Mr. Joseph Avery, Treas.	5 26	76 03
Mrs. Sylvia Avery, by Mrs. Phebe Howland,	4 00	
"A small balance due,"	50	
<i>Croyden</i> , N. H. The Young Gentlemen's Assoc. for ed. heath. chil. by the Rev. Levi Spaulding,	16 10	

* Those totals, to which an asterisk is prefixed, comprise some donations from associations of both males and females, as the sums from these associations are in some instances paid into the treasury jointly.

Total.

The Ladies Assoc. in do. for the same object,	-	-	8 13	
Danvers, Ms. (north parish.) the Assoc. for ed. heath. children,	42 00			*157 80
Dracut, Ms. The monthly concert in the second church, for the western mission, by L. F. Dimmick,	-	2 26		
From do. by do. remitted by the Rev. Mr. Reynolds,	-	3 56	5 82	29 12
Easton, Ms. The monthly concert, by the Rev. Luther Sheldon,	-	-	32 49	
Easton, Putnam Co. Geo. A collection, by the Rev. C. Washburn,	-	-	22 75	
Essex, Ver. The Fem. Char. Soc. by the Rev. Mr. Winslow,	-	-	10 00	39 05
Essey's Mills, Oglethorpe Co. Geo. A collection, by Rev. C. Washburn,	-	-	13 06	
Fairfax, Ver. The Hea School Soc. by Marietta Swift, Treas.	-	-	19 44	
Fairhaven, Ms. Eliza Rogers,	-	-	50	
Fitzwilliam, N. H. A contribution, by the Rev. Levi Spaulding,	-	-	30 30	
Galusay, N. Y. Dea. Philo Hurd,	-	-	2 00	
Georgetown, Dist. Col. The Fem. Mite Soc. by the Rev. T. B. Balch,	-	-	30 00	160 00
Georgia, Ver. The Hea School Soc. by Olive Beers, Treas.	-	-	23 76	
Mr. Cushman, by the Rev. Mr. Winslow,	-	-	1 00	
Greensboro, Greene Co. Geo. A collection, by the Rev. C. Washburn,	-	-	22 50	
Hanover, Mass. The Fem. Mite Soc. by the Rev. S. Chapin,	-	-	10 76	41 76
Hanover, N. H. Two children of President Brown, \$2; two other children residing in the same family, 50 cts.	-	-	2 50	
Hartford, Ver. A contribution, by the Rev. L. Spaulding,	-	-	6 76	
Hartford, Con. From Charles Sigourney, Esq. for the promotion of Christianity and civilization among the Aborigines of this country, by the Rev. Elias Cornelius,	-	-	200 00	
Hartford, Ohio. The Fem. Char. Soc. for the mission at Brainerd, by the Rev. Harvey Coe,	-	-	5 00	12 50
Hinesburgh, Ver. The Fem. Char. Soc. by Mrs. Pamela Hurlburt, Treas.	-	-	30 00	
Johnstown, N. Y. (Kingsborough.) The society of the Rev. Mr. Yale, by the Rev. L. Parsons, as follows:	-	-		
The Moral and Benev. Soc. of Kingsborough,	-	-	25 00	62 50
Mr. and Mrs. Potter, \$25; James Green, \$10; Nathan Burr, \$10,	45 00			
Samuel Giles, \$11; Rev. Elisha Yale, \$11; A friend, \$20,	42 00			
Daniel Leonard, \$10,	10 00			
Abner Johnson, Jacob Johnson, James Burr, Benjamin Hall, Stephen Livingston, Duncan Robertson, Abraham Ward, Elihu Case, jun. James Hall, Elihu Case, Darius Case, Philo Mills, William C. Mills, Jonathan Hosmer and family, Jonathan Sedgwick, John Parsons, Jonathan L. Clark, Elijah Cheadel, Elihu Enos, Josiah Leonard, John Manrow, Josiah Wells, \$5 each,	-	-	110 00	
Jennison Case, Isaac Ward, Amos Beach, jun. \$2 each,	-	-	6 00	
Ira Case, \$2 50; Amos Beach, \$2; Philip Mead, jun. \$3,	-	-	7 50	
Geo. Blount, James Shepard, Darius Clark, \$1 each,	-	-	3 00	
Elisha Clark, A. Shepard, \$2 each; Frederick Steele, \$3,	-	-	7 00	
Fred. Steele, jun. \$2; Adolphus Shepard, Stewart Wilson, \$2 ea.	-	-	7 00	
Charles H. West, \$1; S. Hildreth, \$1; L. Adams, 50 cts.	-	-	2 50	
Gurdon Judson, Joel Dempster, Hervey Leonard, \$2 each,	-	-	6 00	
Seth North, \$1; Jedidiah C. Mills, \$1; Albert Giles, 25 cts.	-	-	2 25	
Joseph Smith, \$7; Abraham Pool, \$5; Jesse Smith, \$2,	-	-	14 00	
Chester Phelps, N. Gilbert, Geo. Cough, \$1 each,	-	-	3 00	
Gurdon Parsons, \$4,	-	-	4 00	
From several ladies,	-	-	31 50	325 75
Johnstown, (village.) The society of the Rev. Dr. Hosack, for the mission to Judea, from the following individuals; viz.	-	-		
Rev. Dr. Hosack, \$5; Daniel Cady, \$10; Andrew Munro, \$5,	20 00			
Joseph Packard, \$5; Ann Hildreth, \$5; Richard Dodge, \$1,	11 00			
Caleb J. Grennell, Joseph Balch, J. A. Stoutenburgh, \$2 ea.	6 00			
N. P. Wells, \$2; E. Wells, \$5; Duncan Hay, \$1,	6 00			
Charles Coan, Phebe Johnson, C. Rust, James Hildreth, H. W. Stoat, Hugh Wright, Rhoda Case, Phebe Bowers, John Smith, \$1 each,	-	-	9 00	
P. Crosby, 50 cts. Hector McLean, L. Scoville, \$1 each,	-	-	2 50	
Asa Childs, a friend, John Holland, \$5 each,	-	-	15 00	
P. McKee, M. Edwards, J. Leach, \$1 each; cash, 75 cts.	3 75	73 25		
Keene, N. H. The monthly concert, by the Rev. Z. S. Barstow, for ed. heathen children,	-	-	2 50	99 82
Mrs. Abigail Richardson, \$1 for American Aborigines, and \$1 for Bombay children,	-	-	2 00	
A contribution, by the Rev. Levi Spaulding,	-	-	20 00	24 50
Kingston, Ms. A charity box, kept on Maj. Russell's counter,	-	-	2 23	
The monthly concert, by Maj. George Russell,	-	-	3 83	6 06
Lexington, Oglethorpe Co. Geo. a collection, by the Rev. Cephas Washburn,	-	-	46 06	

Total.

Mr. Nathaniel Ellis, of do.	1 00	—47 05	
Little River, Morgan Co. Geo. A collection, by the Rev. C. Washburn,	13 50		
Louisville, Jefferson Co. Geo. From the Union Royal Arch Chapter, for distributing the Scriptures, by the Rev. Pliny Fisk,	20 00		
Madison, Morgan Co. Geo. A collection, by the Rev. C. Washburn,	29 43		
Marblehead, Ms. From a gentleman, the fee of a reference,	10 00		
Marlborough, Ms. Children in a Sabbath school, for the ed. of a heath. child in Ceylon, to be named SYLVESTER F. BUCKLIN, from respect to their pastor,	12 00		
Middlebury, Con. A friend of missions, by the Rev. Mark Mead,	2 00		
Milledgeville, Geo. The Benevolent Lodge, for distributing the Scriptures,	53 00		
Mr. Warren Abbot,	1 00		
Milton, N. Y. Contribution by the Rev. L. Parsons,	2 20		
Several individuals,	7 50	—9 79	
Mount Vernon, N. Y. By the Rev. L. Parsons, from several sources, viz. A contribution,	8 02		
Thomas Williams, \$5; Davis & Co. \$2,	7 00		
Isaac Carpenter, \$3; R. Richardson, for the mission to Judea, \$3,	6 00		
Rev. Calvin Bushnell, \$2; Ezekiel Williams, \$2,	4 00		
Rev. Mr. Spencer, \$1; Zenas Jackson, \$1; E. Lanphear, \$1,	3 00		
Small donations, \$1 75; B. W. Williams, 50 cts.	2 25		
Other individuals,	1 50	—31 77	
Mount Zion, Hancock Co. Geo. The monthly concert,	40 00		166 75
Miss Pierpont, \$2; Mrs. Gildersleeve, \$1,	3 00		
Newburyport, Ms. The Young Ladies' Benef. Soc. for a child to be named SAMUEL SPRING, and educated in the mission family at Braintree, by Sarah Holland, Treas.	30 00		71 83
Newport, N. H. A contribution, by the Rev. L. Spaulding,	30 82		
The Gentl. men's Assoc. for ed. heathen children,	7 25		
The Ladies' Assoc. for the same object,	14 60	—52 67	
Newport, R. I. Collection at the monthly concert in the first Congregational church, by the Rev. Calvin Hitchcock,	8 00		14 00
New Providence, N. C. The Benef. Soc. for the For. Miss. School, by T. Dwight, Esq.	50 00		
For other objects,	30 00	—60 00	110 00
New York. The Fem. Assoc. for assisting in the ed. of heath. youth, by Miss Mowatt, Treas. remitted by Mr. Sayre,	27 00		
A friend, for the mission to Jerusalem, by do.	2 50		
From Mr. Curry, and Mr. Sherwood, by Mrs. C. Dodge,	16 00		
Northampton, Ms. (and neighboring towns.) The For. Miss. Soc. by the Hon. Josiah Dwight, Esq. Treas.	167 75		8,971 94
North Stonington, Con. The Newell Miss. Soc. for missions, translating the Scriptures, and aiding schools, by Hannah T. Randall,	20 00		45 00
Children in a Sabbath school, in the same place, to purchase premiums to be given to the heathen youth,	1 00		
Otsego, N. Y. From the Rev. Albert North, for the For. Miss. School,	1 00		
Paris, N. Y. From the Rev. Mr. Waters's society, by the Rev. L. Parsons, as follows, viz. Aaron Simmons, \$10; Abel Simmons, \$5,	15 00		
Zerah Brown, \$5; Adam Simmons, \$5; John Bailey, \$5,	15 00		
Henry McNeil, \$5; Nathaniel Tompkins, \$5,	10 00		
Elnathan Judd, \$3; M. Porter, \$2; S. Addington, for trans. \$2,	7 00		
Patrick Campbell, Timothy Hopkins, R. Southworth, Thomas Hammond, Israel Scoville, Jonathan Head, \$2 each	12 00		
John Stacy, Chester Scofield, S. M. Connell, S. West, Wm. Simmons, a friend, for translations, Cheney Smith, Josiah Smith, Ezekiel Pierce, \$1 each,	9 00		
D. P. Handy, A. Simmons, 50 cts. each; D. Kennedy, 55 cts.	1 55		
Several small donations. \$1; Louis Munson, \$5,	6 00		
Contribution at the monthly concert,	6 30		28 41
From several ladies,	25 87		
Contribution in the Presbyterian church,	15 20	—122 92	
Paris, N. Y. From Clinton Society, as follows, viz. Philip Taylor, \$20; Russell Clark, \$10; Rev. S. Norton, \$5,	35 00		
S. Hastings, jun. R. Bliss, \$5 each,	10 00		
Rev. J. Bradley, and family, \$5 12; Four children of Dr. Davis, \$1 25 each,	10 12		
Joel Bristol, G. Benedict, Aaron Kellogg, \$3 each,	9 00		
S. Gleason, E. Griffin, Mr. Royce, \$2 each,	6 00		
David Comstock, Noah Clark, Mr. Thompson, \$1 each,	3 00		
Benj. Hancock, for the western Indians, \$1; smaller donations, \$1 79; Geo. Bristol, \$1; Cash, \$3,	6 79		
From several ladies,	16 29	—96 28	

			Total.
<i>Peterborough, (Smithfield,) N. Y.</i> By the Rev. L. Parsons, from several sources, viz			
Peter Smith, \$10; Joel Norton, \$1; J. Dorrance, 50 cts.	11 50		
H. D. Kitchel, 37 cts; a woman of color 7 cts.	44		
A contribution at the close of public worship,	24 14		
Collection in Miss Childs's school, for distributing Testaments among the Jews,	11 04		
Daniel Dexter,	1 00	48 12	
<i>Philadelphia.</i> Miss Olive Sproat, by R. Ralston, Esq.	12 00		
Mrs. Jane Tate,	6 00		
An unknown person,	5 00	23 00	
<i>Pittsburgh, Penn.</i> Mr. M. Allen, by R. Ralston, Esq.	10 00		
<i>Prattsburgh,</i> Steuben Co. N. Y. Benjamin Bridges, for ed. a child in the mission-family in Ceylon, to be named JONATHAN EDWARDS BRIDGE, a semi-annual payment,	6 00		
Elam Bridges, for educating a child in the same family to be named EDWARD WARREN,	6 00		
E. and B. Bridges, for the For. Miss. School,	5 00		
<i>Pope's Chapel,</i> Ogleshorpe Co. Geo. A collection, by the Rev. C. Washburn,	2 94		
<i>Richmond,</i> Ver. Fem. Cent Soc. by Fanny Coles, Treas.	12 84	52 71	
<i>Rochester,</i> Mass. Monthly Concert in the Rev. Mr. Cobb's Soc. by Dea. Haskell,	7 50	23 85	
<i>Rockingham County,</i> N. H. Char. Soc. by Mr. J. Burley Hill, Treas. viz. For Foreign Missions,	15 53		
For the mission lately established among the western Indians,	14 12		
For the instruction of Indian youth in America,	42 70		
For the child in Mr. Poor's family, Ceylon, named ISRAEL W. PUTNAM, 3d payment,	20 57		
For educa. another child under the care of Messrs. Meigs and Poor, name to be given hereafter,	12 00		
For ed. a child in Mr. Poor's family, to be called JOHN SALISBURY TAPPAN,	12 00	116 72	253 34
<i>Rowley,</i> Ms. The Fem. Assoc. in the 2d parish,	9 00	30 71	
Gentlemen's Association in do.	10 00	31 50	
From an individual for the Cherokee mission,	2 00		
<i>Salem,</i> Ms. From a new convert in moderate circumstances, as an acknowledgment of past deficiency,	5 00		
The monthly concert in the Tabernacle church,	4 25	10 47	
<i>Salisbury,</i> N. H. From subscribers, for edu. hea. children, by the Rev. Thomas Worcester,	39 00	135 70	
<i>Savannah,</i> Geo. Missionary Society, appropriated to the support of Mr. Fisk, while on his present agency,	360 00		
The Female Heathen School Society, for supporting a school in India, to be called the SAVANNAH SCHOOL, 1st annual payment,	150 00		
The Female Juvenile Society, for educating a child in India, to be called CAROLINE SMELT,	48 75		
Collection in the Baptist church,	30 00		
From Mrs. Stark,	10 00		
<i>Stockbridge,</i> N. Y. A contribution by the Stockbridge Indians, under the care of the Rev John Sargent,	5 83		
<i>Stoughton,</i> Ms. From collections at the monthly meeting, by Mr. Nathan Drake,	16 58		
<i>St. Albans,</i> Ver. Fem. Char. Soc. by Jemima Hoyt, Treas.	9 00	55 00	
<i>Stockholm,</i> N. Y. From a child,	13		
<i>Troy,</i> N. H. A lady, by the Rev. L. Spaulding,	1 00		
<i>Vernon,</i> Con. The monthly concert, by Mr. H. Beiknap,	9 25	24 14	
<i>Vernon,</i> N. Y. Contribution in the Presbyterian church, by the Rev. L. Parsons,	13 33		
Collected at the monthly concert,	10 50		
Seth Hill \$5; Gideon Skinner \$5,	10 00		
Levi Brunson \$2; Smith Hungerford \$2, A. Norton \$1,	5 00		
Augustus Allen, E. McEwen, Ira Hillis, Daniel Pettibone, \$1 each,	4 00		
Donations less than a dollar;	3 66	46 49	
<i>Vernon,</i> Ohio. The Juvenile New Years' Gift Society, by the Rev. Harvey Coe,	25 00		
The Fem. Char. Soc. for the mission at Brainerd,	5 09	15 26	
<i>Verona,</i> N. Y. A contribution in the Presbyterian church,	12 63		
The avails of contributions at the monthly concert,	7 57		
<i>Vienna,</i> Trumbull Co. Ohio. The Fem. Char. Soc., by the Rev. Harvey Coe,	10 00		
<i>Wulpole,</i> N. H. A contribution, by the Rev. L. Spaulding,	15 25		
<i>Waynesboro',</i> Geo. From Stephen's Lodge, for the distribution of the Scriptures, by the Rev. P. Fisk,	20 00		
Dr. S. Harlow, \$10 Capt. John Whitehead, \$20,	30 00		

		Total.
Wareham, Ms. Female Cent Society for JOHN ELLIOT, by Hannah Burgess,	15 00	75 00
Westmoreland, N. Y. From the following individuals, &c. by the Rev. L. Parsons, viz.		
Charles Doolittle, John Bearse, Benj. Frisbie, \$5 each,	15 00	
Rev. James Eells, Salmon Curtis, Samuel Hallock \$3 each,	9 00	
Amos Coan, Thomas Hobart, \$2 each, William Harrison, \$1	5 00	
Potter Doolittle, Mr. Leworthy, Mr. Howes, Mr. Newcomb, Hervey Brigham, Benj. Graves, Mr. Seymour, Asaph Seymour, Geo. W. Guernsey, N. Porter, \$1 each;	10 00	
J. Mitchell, William Squires, 50 cts. each, other small donations, \$3 25,	4 25	
The Female Benevolent Society,	6 00	
From several ladies,	26 50	
Children, \$1 32, contributions, \$8 50,	9 82	85 57
Wethersfield, Ver. Fem. Char. Soc., remitted by Dea. N. Coolidge, for ed. heath. chil. in America, by Mrs. Tolles,	9 13	62 00
Westford, Ver. Fem. Hea. School Society, by Rev. Mr. Winslow,	14 00	27 08
Wilkes County, Geo. The Washington Lodge, by the Rev. P. Fisk, for distributing the Scriptures,	25 00	
Mr. Armstrong \$2; Mr. Watkins \$3; Mrs. W. 1; Mrs. Freeman and Mrs. Hillyer, \$7,	13 00	
Windsor, Ver. A contribution by the Rev. Levi Spaulding,	21 37	
Williston, Ver. Fem. Hea. School Soc., by Mr. John Corniug, Treas.	8 15	
Woodstock, (north parish,) Con. The Newell Soc., by Mrs. Henrietta Child, Treas.	28 39	59 99
From an assistant missionary, who had first given up himself for the service of Christ, and who had made at his own expense all his preparations of clothes and furniture for his journey and residence, a donation in money of	45 97	
Total of donations in April \$3,997 50.		

The following donations for our Western missions are gratefully acknowledged; viz.

Two boxes of clothing from different circles of ladies in Worcester, Mass.
 A box of clothing from females in Windsor, Con. forwarded by the Rev. Henry A. Rowland.
 Various articles of clothing from different associations of females in Boston.
 A box of clothing from females in Holden, Mass.


DONATIONS TO THE AMERICAN EDUCATION SOCIETY.

A friend,	59
Do. by Nathaniel Willis,	5 00
From part of a family in Concord, N. H. saved by abstaining from the use of sugar,	3 00
Daniel Lang, Salem,	10 00
Female Cent Society, Marblehead, by Rev. Brown Emerson,	20 50
Monthly concert for prayer, in Chelsea, Con. for Feb. March and April, by Rev. Mr. Mitchell,	47 00
A female of Prospect, Me. in a letter to the Treasurer,	25 00
Andover, south parish, Moral and Char. Soc. by Rev. Justin Edwards,	20 00
Norfolk Aux. Ed. Soc. by Jesse Wheaton, Treas.	97 00
A friend, by Rev. Samuel Worcester, D. D.	50
Collected by Rev. Mr. Payson, in Rev. Mr. Rockwood's Soc. Lynn,	\$13 51
Rev. Mr. Braynian's, Rowley,	13 59
Rev. Dr. Parish's, Byfield,	17 68
In Topsfield,	18 32
Rev. Dr. Wadsworth's, in Danvers,	53 93
Collected in Rev. Mr. Miltimore's parish, after a sermon by Rev. Mr. Payson,	21 00
Do. in Rev. Mr. Dodge's parish, in Haverhill, Mass.	38 00
Ladies in Rev. Mr. Milton's Soc. Newburyport,	6 00
Contributed at the first monthly concert for prayer, first parish in Dracut, by Dr. Woods,	10 12
Female Ed. Soc. in Newbury Newtown, Mass. Miss H. Sawyer, Treasurers,	12 88
Berkshire Aux. Ed. Soc. James W. Robbins, Treas.	36 60
Contribution in first parish, Bradford, by Rev. Dr. Woods,	20 00
Do. in the Calvinistic Congregational Soc. in Sandwich, Ms. by the Rev. D. L. Hunn,	10 00
Sundry individuals in Medford, in consequence of a sermon by Rev. Edward Payson, by hands of Galen Morse,	55 00
Monthly concert for prayer, in Keene, N. H.	4 81
Rockingham, N. H. Char. Soc. J. Burley Hill, Treas.	79 52
Fem. Soc. of Boston and its Vicinity, Aux. to the Amer. Ed. Society, by hands of Miss Battelle,	85 25

(To be continued.)

Memoirs of the Life of Miss Smelt.

Just received and for sale by SAMUEL T. ARMSTRONG, No. 50, Cornhill, Boston, a few copies of

MEMOIRS OF THE LIFE OF MISS CAROLINE E. SMELT, who died on the 21st. of Sept. 1817, in the city of Augusta, Geo. in the 17th year of her age. Compiled from authentic papers, furnished by her friends, and published at their request. By MOSES WADDEL, D.D. Pastor of the united Churches of Willington and Hopewell, in the district of Abbeville, S. C. Price, bound, 62½ cents.  See a Review of these Memoirs in the *Panoplist* for April.

The following commendations will show the high estimation in which this work is held by those who have perused it.

To Miss Elisabeth Jones.

MADAM,

I concur, with much pleasure, in recommending the publication of the Memoirs of the late excellent Miss Smelt; being convinced that they are, under God, calculated to be eminently useful. Her well cultivated youthful mind, her truly amiable disposition, and above all, her being so evidently a subject of divine grace, give the narrative much interest and value. Who, that himself loves the Redeemer, can peruse such an account of a departed saint, without feeling his heart warmed with holy affection, and edified?

I am yours, &c. BENJAMIN MORTIMER,
Pastor of the church of the United Brethren,
New-York, 17th Aug. 1818.

To Miss Elisabeth Jones.

MADAM,

I have perused the manuscript copy of the Memoirs of Miss C. E. Smelt with peculiar pleasure, and shall be highly gratified to see the work in print. I feel a confidence that the publication will be calculated to be useful, not only among her relations and the friends who knew her, but also among strangers. It is calculated to be useful wherever it may be read. Accept my thanks that I have been favored with her perusal.

With respect, yours, &c. JOHN McDOWELL,
Pastor of the Pres. Church in Elisabeth-Town,
Elisabeth-Town, 29th Aug. 1818.

To Miss Elisabeth Jones.

MADAM,

Expressions of mercy, so distinguished as that exhibited in the Memoirs of Miss Smelt, ought not to be withheld from the world. They appear to honor God and to be adapted to do good to the souls of men. The impression has delightfully rested on mind, while perusing the

manuscript, that mothers who love their daughters, and daughters who love their mothers, and all who love our Lord Jesus Christ, will find much in this brief narrative which they will wish to cherish and wish to remember. It is with pleasure, Madam, that I commit this testimony of my appreciation of the work to your disposal.

With earnest prayers for the divine blessing upon this little volume, and with sentiments of personal respect and kindness,

I am yours, &c. GARDINER SPRING,
Pastor of the Brick Presbyterian Church,
New-York, 6th Sept. 1818.

To Miss Elisabeth Jones.


MADAM,

I have read the Memoirs of your late niece, Miss Smelt, with much interest. They form a piece of biography which promises to be profitable, and cannot fail to be interesting to both old and young. We have here "the words of truth and soberness" uttered under circumstances the most solemn and impressive: and I would gladly hope, that while those who are encompassed with the temptations peculiar to youth, read the warnings and exhortations of the dying Miss Smelt, they will be led to feel the vanity of all earthly things, and the infinite importance of death and eternity. And what parent can survey her triumphs over "the last enemy," and compare them with her previous history, without seeing how rich a blessing attends parental fidelity in bringing up a child "in the nurture and admonition of the Lord."

Permit me to express my sincere sympathy for her bereaved parents, and believe me

Yours, &c. J. M. MATTHEWS,
Pas. of the Ref. Dutch Church, Garden-Street,
New-York, 15th Sept. 1818.

SPRING'S ESSAYS.

SAMUEL T. ARMSTRONG, No. 50, Cornhill, Boston, has just published in one handsome 18mo. volume, ESSAYS ON THE DISTINGUISHING TRAITS OF CHRISTIAN CHARACTER. By GARDINER SPRING, A M. Pastor of the Brick Presbyterian Church in the City of New York. The price, well bound and lettered, is *Seventy Five* cents. To those who procure subscribers, the very liberal allowance of EVERY SIXTH COPY GRATIS will be made.  Gentlemen holding subscriptions to this work are requested to call or send for their copies, as soon as convenient.

The following are a list of the CONTENTS:—Introduction—Visible Morality—Form of Religion—Speculative Knowledge—Conviction of Sin—Confidence in good estate—Love to God—Repentance—Faith—Humility—Self-denial—Spirit of Prayer—Love to the Brethren—Non-conformity to the World—Growth in Grace—Practical Obedience—Conclusion.

REWARD BOOK, For Sunday Schools.

SAMUEL T. ARMSTRONG, No. 50, Cornhill, Boston, has in press and will publish in a few days, *A MEMORIAL FOR SUNDAY SCHOOL CHILDREN*: In two Parts: Selected and edited by GEORGE HENDLEY, Minister of the Gospel. The First Part is addressed to *Sunday School Boys*, and contains an Authentic Account of the Conversion, Experience and Happy Deaths of *twelve* Boys. The Second Part is addressed to *Sunday School Girls*, and contains an Authentic Account of the Conversion, Experience and Happy Deaths of *thirteen* Girls. This peculiarly interesting and useful little Book has been the means of much good, and is well called a *Reward Book* in Sunday Schools, for it was principally intended. Price, for single, 62½ cents a dozen, \$4,50 a hundred.

S. T. A. has lately published a new edition of *HYMNS FOR INFANT MINDS*, Embellished with Cuts. Price 8 cents single, 75 cents a dozen, \$5,00 a hundred.

Also, a new edition of *WATTS'S DIVINE AND MORAL SONGS*. Price 8 cts. single; 75 cents a doz. \$5,00 a hundred.

Also, *THE YOUTH'S PRIMER*, adorned with Cuts. By J. FISHER, Minister of the Gospel in Bluehill, Maine. Price 25 cents single; \$2,40 a dozen.